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A  
VINDICATION  
OF THE  
Church of England

From the foul Aspersions of  
Schism and Heresie  
Unjustly cast upon Her by  
The Church of Rome.

PART. I.

*Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. 3. 3.*

L O N D O N,

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*Guil. Needham* RR<sup>mo</sup>. in Christo  
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A  
VINDICATION  
OF THE  
**Church of England,** &c.

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The INTRODUCTION.

**T**Here is nothing more frequent among those of the Romish Communion, than to charge those of the Reformation with the guilt of Schism and Heresie. They blacken us with those odious names of Schismatick and Heretick; and though we do publickly declare our abhorrence of those Crimes, and disavow both the name and thing; yet must we be represented as such, and under that Character be exposed to the World.

Whether this Charge be just or unjust, will appear by the sequel of this Discourse. But whether soever it be, certain it is, that it is generally taken for granted among them, that we are such. A late Authour of theirs, in answer to this Question, Why are you a Catholick? having (as he thinks) charged these Crimes home upon Protestants, at length, sums up his harangue in these words, p. 12. "Now it being impossible for Protestants to excuse, much less to justify their manifest Schism, to what purpose is it to enter into debate with them about particular points of Doctrine? "As long as the Charge of Schism subsists, uncleared by them, and "this Schism grounded on pretended dangerous errors in the Catholick Church, being Schismaticks, they are Hereticks too, and so "condemned by themselves, and consequently not to be hearkned to, "when they will raise particular Controversies; since this one general Controversie determines against them all particular debates.

And now who would not think that here were a fair end put to all debates between the Church of Rome and us? for if we be really Schismaticks, and our Schism so manifest that it will admit



of no excuse, much less of any justification; then this Gentleman is in the right, that it is to little purpose to enter into debate with us about particular points of Doctrine. But if we be not only Schismatics but Hereticks too, then ought we not to be hearkned to in any particular Controversie whatsoever.

But if this Gentleman should happen to be mistaken in all this, and that we are neither Schismatics nor Hereticks; but that our Separation from the Church of Rome is not only excusable, but justifiable too; being grounded, not on pretended, but really dangerous errors, not in the Catholick Church, but in the particular Church of Rome: then I hope we may stand upon even ground with them, and be admitted to debate the matter in difference between us; which if we be, as they hitherto have done, so I hope they always will find us ready to stand the shock, and make good our ground.

As for the Crimes they charge us with, we have as great, it may be a greater abhorrence of them than they have; let them draw them in the most frightfull shapes imaginable, let them expose them under the most black and dismal Character that is possible, yet can they not represent them worse than we already think of them. So far are we from owning either the name or thing. We believe they are most horrible sins, so dangerous and destructive that Men are thereby out of the ordinary ways and means of Salvation; they tear in pieces the Mystical Body of Christ, and are an inlet to all those mischiefs that do or can happen to the Church of God. And after such a Declaration as this, can we be thought to believe our selves guilty of them?

We are thus far agreed, that Schism and Heresie are dangerous sins, destructive of the peace and order, the well-being at least, if not the Being of God's Church; and such sins as without a true and timely Repentance will unavoidably and eternally ruine those that are guilty of them. It will therefore greatly concern all Persons, as well Papists as Protestants, to clear themselves of these Crimes.

To wipe off this scandal, which is so unjustly thrown upon the Church of England, and those in Communion with her, is the design of these Papers. And to effect this, I know no better way than by laying open the nature and true notion of these two Crimes, viz. Schism and Heresie; and then considering to whom they are applicable. This I shall endeavour to doe as briefly and as plainly as I can. But because they are different Crimes, to avoid confusion, I shall consider them apart; and in the first place shall begin with that of Schism.

SECT.



## S E C T. I.

*Of Schism in general.*

**T**HE word Schism in its original signification imports no more but only a Division, Rent, or Breach; and is more properly applicable unto things than Persons. I could, if it were necessary, produce several instances out of prophane Authours, where it is thus used; but waving these, I shall at present offer you only one instance, in which our Blessed Saviour thus applies the word. *No Man, saith he, puts a piece of new Cloth into an old Garment, for that which is put in taketh from the Garment, καὶ ἡ ἑστὴν ἡλικία γίνεται, and the Rent, or Breach, is made worse, Matt. 9.16.*

When therefore we meet with this word applied to Persons, it is not properly, but Metaphorically used; importing a Division among them, occasioned by misunderstanding, diversity of opinions, discontent, or otherwise. Now forasmuch as every Division supposes an Unity, and that Unity broken; it cannot be applied to single Persons, but Persons in Society, who live in Communion with one another, and are obliged so to doe by some common Ties and Obligations.

There are two great and eminent Societies in the World, *viz.* the Civil and Ecclesiastical; and both these are the Subjects of Schism; *i. e.* they are both liable to have their Unity broken, their Peace disturbed, and their Communion rent and shattered, if not dissolved by evil Members.

As for the former, *viz.* the Civil State, when, by some factious and seditious Members, Feuds and Animosities are fomented; and by that means the Unity is broken, and the Body divided into several Parties; then doth it labour under a dangerous Schism. We have an eminent instance hereof in Holy Writ; *The Ten Tribes of Israel being violently rent and torn from the House of David, in the days of Rehoboam.* Nor are we without as great an instance in our own memories, and in this Kingdom. But this is not the Schism we are now to treat of.

1 Kings 12.  
v. 16.

As

As for the other, *viz.* the Ecclesiastical State, it is no less subject to it than the Civil. And hath been so much pestered therewith, that from the first foundation thereof untill this day, we can hardly name a time, I am sure no long time, in which it did ever enjoy perfect Peace and Tranquillity. How much the Church of God is broken and divided, and crumbled into parties and factions at this day, is but too apparent; and who can look upon those wounds and bruises which she hath received thereby, without melting into tears, and being overwhelmed with grief and sorrow? How great and crying their sin is, who have been the occasion thereof, they will one day find, and severely suffer for it, unless with the tears of true and unfeigned Repentance, they do in time wash off the guilt of it, and by that means find favour with God. I pray God give us all grace seriously to consider what share we have in the Church's Sufferings, and in our several places to make it our great and only business to restore Peace and Unity thereunto.

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## S E C T. II.

### *Of Schism in the Church.*

**T**HIS is the Crime which by our Adversaries is laid to our charge, and this is that which I have undertaken to vindicate the Church of *England* from. And it is high time to doe it, for on that account they begin to look very scornfully upon us, and esteem us no better than Heathens and Publicans. And we are roundly told, that whilst our Schism subsists uncleared, it is to no purpose to enter into debate with us about any particular points of Doctrine, nor are we to be hearkned to in any particular Controversie. But if a bare accusation without proof be a sufficient Conviction, they may doe well to look to themselves; for there are those who will not stick to charge them with the same Crime, and perhaps upon better grounds than they charge us; and if so, then their Argument may be retorted upon themselves. But I do not think a bare Re-crimination sufficient either to clear

us, or burthen them, and therefore I have chosen another method, *viz.* by laying open the Nature of Schism, and stating the Notion of it in so large, plain and comprehensive terms, that it may easily be applyed to those who are guilty of it. And in pursuance of this method, I shall now present you with a Definition of Schism.

## Definition of Schism.

*Schism is a voluntary and causeless Separation from the Communion of a Christian Church of which we are Members.*

This I take to be as large and comprehensive a Definition of Schism as they can justly require. By this we are willing to be tryed, and if found guilty, to submit to the Censure due to Schismatics; and would willingly hope ( though as yet we have no great reason for it ) that our Adversaries will be so ingenuous too.

To put the matter therefore upon trial, I shall take this Definition in pieces, and having laid the several parts before you proceed to discourse of them severally.

1. Schism is a Separation, *i. e.* a breach of Unity, and dividing of some well compacted Body.

2. It is a Separation from a Christian Church, *i. e.* from such a Society between which and us, there either is or ought to be a Religious Union and Conjunction; for between *Christians* and *Jews* or *Turks*, there can be no Schism, because they are not joyned together in any Religious Society.

3. It is a Separation from the Communion of that Church, in Faith, Worship and Government, under that Notion, as they are bonds of Communion.

4. It is a voluntary and causeless Separation, *i. e.* being neither forced thereunto, nor having any sufficient cause or ground for so doing.

5. It is a Separation from that Church of which we are Members, *i. e.* which hath a jurisdiction over us, and to which we owe subjection and obedience.

S E C T.



## S E C T. III.

I. *Schism is a Separation.*

**T**HE word Schism naturally imports a Separation, and the word Separation, as naturally implies a breach of Unity, in which consists a good part of the Nature of Schism. Yet are they not terms convertible, for though every Schism be a Separation, yet every Separation is not a Schism, in the strict notion of it, unless it be attended with all those other requisites of a Schism. There may be a good and lawfull, as well as an evil and sinfull Separation; if a Separation be grounded upon good reason, and managed to good ends and purposes, then is it not only good and lawfull, nor only excusable, but very well justifiable too. But if there be no good ground for it, nor any good end promoted by it, then is it evil and unlawfull, and by no means excusable, much less justifiable. The former of these seems to be warranted by the

express Doctrine of St. Paul, who tells us, *That*  
 2 Cor. 6. v. 14, *there can be no fellowship between righteousness and*  
 15, 16, 17. *unrighteousness, nor any Communion between light*  
*and darkness, nor any concord between Christ and*

*Belial, nor any participation between a believer and an infidel, nor any agreement between the Temple of God and Idols. And thence concludes, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you. And the other seems to be as plainly condemned by the same Apostle, who commands us to keep the Unity of the Spirit in the Bond of Peace. Eph. 4. 3.*

This may be farther illustrated by some familiar instances. Suppose a Society of Thieves and Robbers, or any other sort of wicked men, united and linked together by some common ties, rules and laws, framed and devised by themselves, for the support of their wicked Community; if any one should separate himself from that Company, and thereby not only break the Unity, but do what in him lies to dissolve the Society it self; would this be imputed to him as a Crime? Or would it not rather be looked upon by all mankind as a good and generous,

nerous, and in a sober sense as a meritorious Act? Or suppose any particular Society of Men, though legally established, yet making the terms of their Communion such, as could not in honesty and justice be complied with; if any one should separate himself from that Society, would it be a Crime in him? Or ought he not rather to be commended for it? But it is far otherwise in the Body Politique, which is the aggregation of all particular Persons, and all particular lawfull Societies; If any one shall separate himself therefrom, and thereby break the Unity, and disturb the Peace thereof; he will by all Men be judged guilty of Sedition and Treason: And the reason is evident, because in the two former Cases men have a greater liberty of judging and acting, than they have in this. For those at best are but the Ordinances of Men, but Government is the Ordinance of God; and therefore though upon just ground we may separate from them, though it be to the hazard of their Peace and Unity; yet can we have no just ground of Separation from this. For though the Governours may sometimes happen to be wicked and ungodly Men, yet the Government still is sacred, and it is not for Subjects to call their Sovereigns to account; It is our duty to study and pray for the peace and safety, and to acquiesce in the rules and determinations thereof; chusing rather to suffer under it, than disturb the Peace of it; And if either through the ignorance or inadvertency of those in Authority there happen any Male-administration in the Government, it is not the governed but the Governours, that stand accountable to God for it.

And thus it is in the Church: Let us suppose a number of Schismatics and Hereticks who have banded themselves together, and formed themselves into a Society under the strictest Rules and Laws they could devise, as the *Donatists* and *Novatians* of old did. If any one should separate himself from their Communion and return into the bosom of the Church; This certainly would never be imputed to him as a Crime. Or suppose a particular Church, though lawfully constituted, and established under lawfull Governours, should make the terms of her Communion such, as that her Neighbour Churches could not without sin and danger hold Communion with her; would a Separation in this case be adjudged a Schism? Or would it not rather be look'd upon as their duty and in-

interest to withdraw from her ? But it is far otherwise in the One, Holy, Catholick and Apostolick Church ; for though there may be some reasons to warrant a Separation from those ; yet can there be no reason why we should separate from Her. And the reason is evident, because she being founded by God, and having his promise for her preservation, can never give any occasion thereof. Whosoever therefore separateth from Her, puts himself out of the ordinary ways and means of Salvation, and becomes guilty of the greatest and most dangerous Schism.

By this time, I hope, 'tis evident, that though every Schism import a Separation, yet every Separation doth not make a Schism. Nor is it every Unity that we are to be so tender of, but onely the Catholick Unity of God's Church. And now let us apply this to our present Case.

We are charged with Schism by the Church of *Rome*, because we have separated from her Communion. Though this might safely be denied, and it might perhaps upon better grounds be said, that she hath separated from us, not we from Her ; yet for the present we'll admit of it, and give her this reason for it ; We have separated from Her, because she hath made the terms of her Communion such, as, till they are reformed, we cannot without sin and danger joyn with Her.

The Church of *Rome* being only a particular Church (and not the Catholick Church, as some of her Parasites would fain persuade us) hath no more security from Errour and Mistakes than the rest of Her Neighbours. And therefore if this reason be true, she cannot deny (if she will be ingenuous) but that we have a just ground of Separation ; and consequently are no Schismatics. And that it is true, as it hath often been demonstrated, so we are ready still to doe the same again, whenever we shall be called to it. But that being no part of my design at this time, I shall proceed.



## S E C T. IV.

II. *Schism is a Separation from a Christian Church.*

**A**S Separation is the Act, so a Christian Church is the Subject of Schism, *i. e.* As it is a body compacted and united together by the Bands and Ligaments of our common Christianity. For where there is no Union or Conjunction, there can be no Schism; And therefore between Christians and Jews or Mahometans there can be no Schism; because they are not joyned together in any Religious Society. Now the Christian Church may be considered either as it is Catholick or Universal, or as it is Particular.

I. If we consider it as Catholick and Universal, there are three several Notions of it. Sometimes it is taken for the Catholick Church diffusive, *i. e.* for the whole body of Christians dispersed upon the face of the whole Earth; and so it comprehends all Persons, and all particular Churches professing Christianity. And this I take to be the true and genuine notion of the one holy Catholick and Apostolick Church, mentioned in our Creed. And whosoever shall make a Defection or Separation from this Church, will be found guilty of a manifest, dangerous, and most abominable Schism. Sometimes it is taken for the Catholick Church Representative, *i. e.* for the Prelates and Pastors of the Universal Church, delegated by their several particular Churches, and Assembled in a Counsel truly free and general. And wherever we meet with such an one, we pay all deference and regard that is due to the Decisions and Determinations of it. And if any Man, or any Society of Men shall set up his or their private Judgments against the publick Judgment of the Church, declared in a Council truly free and general, and shall be so tenacious of their own opinions, as upon that account to break Communion with the Church, I do not see, how they can be excused from the sin of Schism. Sometimes it is taken for the Catholick Church virtual, and so it is generally understood by our Adversaries, though they do not agree among themselves. For some of them would confine the notion of the Church virtual

tual to the Pope alone, others to the Pope in Conclave; some to the Pope in Council, but these differ among themselves, some telling us that the Pope is above the Council, others that the Council is above the Pope: others there are, who, to put a better Face upon the matter, do, by the Catholick Church virtual, understand the Church of *Rome*, and all those other Churches which are in Communion with Her. I shall not undertake to arbitrate this difference, but leaving these several Parties to compromise the matter among themselves, as well as they can: I shall call in an unexceptionable Witness to testify that this is the notion which the Church of *Rome* now hath of the Catholick Church, and that is *Monsieur de Meaux* the late Bishop of *Condom*, who in his exposition of the Catholick Faith, &c. tells us he will say nothing, but what shall be warranted by the Church, and to make his words good, he produceth great Credentials from the Pope, and many other great Men. This great and learned Prelate in his Exposition of the Catholick Faith, &c. hath these words.

Se<sup>ct</sup>. 21. p. 50. *We acknowledge a Head established by God, to conduct his whole Flock in his paths, which Head is the Pope, as Successour to St. Peter, the Prince of the Apostles, and that the Papal Chair is the common Centre of all Catholick*

Se<sup>ct</sup>. 1. p. 2. *Unity.* And in another place, he promiseth not to meddle with any thing but the Decrees of the Council of *Trent*, because in them the Church hath given her decision upon these matters now in Agitation. Which Council was called by the Pope's Authority only, and the true sense of all its Decrees, (by the Bull of Pope *Pius IV.*) reserved to be explained by him alone. So that the great noise of the Catholick Church is at last dwindled into the Roman Catholick, which we of the Church of *England*, take to be a contradiction in *Terminis*, the same with a particular Universal; for they may as well say that the City of *Rome* is all the World, as that the Church of *Rome* is the Catholick Church. Besides this notion of the Catholick Church virtual is altogether new, having no foundation either in the Holy Scriptures, or in any Primitive and Authentick Antiquity, and therefore we can by no means admit of it.

This is that Church by which, and towards which we are charged with the guilt of the horrible sin of Schism. And God  
be

be thanked it is no worse, for from any Criminal Schism in this case, I hope we shall, without any great difficulty, be able to acquit our selves.

2. If we consider a Christian Church as it is particular, then are we to understand it of a number of Men professing Christianity, formed into a Society under lawfull Governours, and governed by such Laws and Rules, as are not different from, but agreeable to the Laws and Rules of the Catholick Church. And if any Man, or number of Men, who are Members of that Society, shall without just cause separate themselves from the Communion thereof; he or they so doing are certainly guilty of Schism. Nor is every occasion which a capricious humour or discontent may suggest to us, to be taken as a sufficient ground of Separation; Nay, though there be something really amiss, or at least we are persuaded that there is so, in the Doctrine, or Discipline of that Church whereof we are Members; yet ought we rather to suspect our own Judgments, and suppress our own Sentiments, than break the unity and peace thereof. In a word, unless such a particular Church shall make the terms of her Communion such as cannot be complied with without sin, I do not know any other just ground of Separation therefrom.

Thus have I considered the subject of Schism in its greatest latitude. And now let us see how far any thing that may be gathered from hence can affect the Church of *England*.

1. If the Church of *England* hath made no defection from the Catholick Church diffusive, *i. e.* from the *One Holy Catholick and Apostolick Church*, which compriseth all Men and all Societies of Men professing Christianity; Nor from the Catholick Church representative, *i. e.* the Prelates and Pastours of the Universal Church lawfully assembled in a Council that is truly free and general. If she profess no other Doctrine, nor exercise any other Discipline, than what she hath received from *Christ* and his *Apostles*, and was constantly profest and exercised by their Successours in the primitive Church. If she be willing to submit all matters in difference between Her and any other Sister-Church to be tried by the Holy Scriptures, the primitive Fathers, and the Decisions of the four first General Councils. Then can she not be justly charged with Schism upon that account. And that she doth and is willing to doe



doe all this that is here supposed, we are ready to make good, whenever our Adversaries shall give us the occasion so to doe.

2. If their notion of a Church virtually Catholick be altogether new, without any foundation either in the Holy Scriptures, or in any primitive and authentick Antiquity; then the power and privileges which the present Church of *Rome* challengeth upon that account are mere nullities, and consequently the Schism which she chargeth of the Church *England* with upon that score, a mere *Chimera*, which vanisheth of it self. If they think to avoid the force of this supposition, they must produce some good and authentick Record, which as yet hath not been discovered.

3. If the Church of *Rome* be onely a particular Church, and no otherwise Catholick than her Neighbours are, who profess the same common Christianity. If she can have no more power to censure us, than we have to censure Her, then can she not without great presumption, and great injustice, charge us with the sin of Schism. 'Tis true indeed we do not joyn in Communion with her, and the reason why we do not, I have given in the third Section. But it is as true, that we hold the Catholick Unity, and for the sake of that, they themselves will grant, that we may lawfully depart from the Unity of any particular Church.

## S E C T. V.

### III. *Schism is a Separation from the Communion of a Christian Church.*

**A**S the Act of Schism is Separation, and the Subject thereof of a Christian Church; so the Object in and about which the Separation is made, is the Communion of that Church. Now there are three great Bonds of Communion, *viz.* Faith, Worship and Government; and whosoever shall separate either from the Catholick or any particular Church whereof he is a Member in any of these, I do not see how he or they so doing can be acquitted from the guilt of Schism, unless the corruption in some one or more of these be so great as to render the Communion sinfull to him who knows it.

S E C T.

## S E C T. VI.

I. *Of Faith as it is a Bond of Communion.*

BY Faith here I understand the established Doctrine of the Church, that common Christianity which we all profess to own and embrace. For it is not every Doctrine that is received and taught in any particular Church, that is properly the Bond of Communion, but such Doctrine as is or ought to be received by all. It is plain, and our Adversaries themselves will acknowledge it, that we may and ought to differ from particular Churches in some Doctrines; Otherwise why do they differ from us, from the *Greek Church*, and indeed all other Churches besides their own in many things? On this score is it, that we cannot receive their new Articles of Faith, those additions which are made unto, and those alterations which are made in the old and common Christianity, by their Council of *Trent*.

We believe all that is contained in the Holy Scriptures to be infallibly true, all that was ever taught by Christ and his Apostles, and their Successors the Primitive Pastours and Governours of the Church, we readily comply with; We believe all the Articles contained in those three ancient Creeds, *viz.* that commonly called the Apostles, the *Nicene*, and the *Athanasian*. We are willing to submit to all the Decisions and the Determinations of the four first General Councils, and to any Council that is lawfully called, and truly free and general. We are ready to receive all Traditions that are truly Apostolical, and we are willing to embrace any other truth as yet unknown to us, whensoever or by whomsoever it shall be duly made out to be so. And whilst we this doe, we cannot truly be charged to have broken Communion with the Catholick Church, nor justly reputed Schismatics therefrom.

And as for the Church of *Rome*, she being only a particular Church, hath no jurisdiction at all over the Church of *England*, and consequently no more power to censure us, than we have to censure her; for in this case the rule holds, (*Par in parem non habet imperium*) Equals have no Authority over one

one another. And therefore for her to impose her new Articles of Faith upon the Church of *England*, and because she refuseth to receive them, and joyn Communion with her upon those terms, presently cry out Schism, Schism, is so idle, so vain, so unaccountable a Clamour, as I am perswaded the Learned among them cannot but disapprove it. For whilst we hold the Catholick Faith entire, and maintain Communion with the One Holy Catholick and Apostolick Church therein; though we differ from the Church of *Rome*, or any other particular Church in some Doctrines; Yet is it impossible that we should be guilty of a Schismatical Separation either from her or them.

## S E C T. VII.

### II. *Of Worship as it is a Bond of Communion.*

**B**Y Worship here, I mean Publick Worship, and that considered only in its Substantials and Essentials, not as it is clothed with particular Modes, Rites and Ceremonies. Otherwise it can be no Bond of Communion. The substantial and essential Parts of Publick Worship, I take to be these, *viz.* Prayer, reading the Holy Canon, interpreting the same, and the administration of the blessed Sacraments. Now these in divers Churches may be performed in different Manners, and with different Rites and Ceremonies, and yet those Churches, notwithstanding this, may still hold Communion with the Catholick Church, and consequently be guilty of no Schismatical Separation therefrom, nor from one another. But if we by Worship understand the established Publick Worship of a particular Church, then are we to consider it not as abstracted from, but clothed with such Modes, Rites and Ceremonies as are thought convenient by that Church. And if any one who is a Member of such a Church shall, upon any pretended offence taken against any such Modes, Rites and Ceremonies, separate himself from the Publick Worship, I do not see how he can be acquitted from the guilt of Schism.

And this I take to be the case not only of the Protestant  
Dissenters



Dissenters from the Church of *England* (as they call themselves) but of *English Roman* Catholicks too. For that they did hold actual Communion with us many years together in the beginning of Queen *Elizabeth's* Reign, and neither then, nor ever since did pretend to take any offence at the Substantial's of our Worship, is very plain and evident. And that it was not we that separated from them, but they that separated from us, is as manifest; and therefore it will concern them more than us, to clear themselves from the sin of Schism. And for this I know no other Plea they can make use of, than their obedience to the Universal Pastour of God's Church, which Plea is to be considered under the next great Bond of Communion, *viz.* Government.

## S E C T. VIII.

### III. *Of Government as it is a Bond of Communion.*

**T**Hat our great and Universal Pastour, the Lord Jesus Christ, did found and constitute a Church, and that he did not leave it without Laws and Rules to be governed by, nor without proper Governours invested with Power and Authority to exert and execute those Laws we stedfastly believe. But that he ever did delegate all his Power to any *One*, or substitute any *One* Person to be the Universal Pastour of the Church after him, we cannot believe, because we have no ground for it either in Scripture, or in any primitive and authentick Antiquity. And indeed how should we? for till the Bishops of *Rome* and *Constantinople* began to envy one another's Greatness, and to strive for Supremacy, (which was about 600 years after *Christ*) the Church was never acquainted with any such name or thing, as is now claimed. And no sooner did it adventure to peep abroad, but warning was given against it as Antichristian, and that by one of their Popes. And when afterwards it was publicly usurped, it was condemned by a General Council; and they are not yet agreed among themselves where to fix it. And therefore they cannot in reason expect that we should build our Faith upon such an uncertain Foundation, or make that a Bond of Communion in the Church, which the Church from 600 years and upwards knew nothing of.

That Government is a Bond of Communion in the Christian Church, we acknowledge; and that it was never lodged in the hands of any one Person since our Saviour, I think is very plain and evident. But where then doth it reside? This will best be known, by considering how it is derived. That it was united in the Person of our Blessed Saviour, will be acknowledged on all hands; and where he left it, there we are to look for it. Now that he left it with his Apostles, and made them equal sharers therein, I think is very plain; (notwithstanding that pretence which is made by our Adversaries, that it was lodged in *Peter* alone; a pretence which hath been so often, and so miserably baffled, and which if it were true would doe them no service, that I wonder they are not ashamed to bring it upon the stage any more.) And that from the Apostles it was derived to their Successors, the Bishops and Pastours of God's Church, is the received opinion of all Antiquity. And that it now lies dispersed among all the Pastours and Bishops of particular Churches, (unless they be lawfully called and assembled in Synods or Councils) under the Power, Protection and Assistance of Civil Authority, we verily believe. This is the notion we have of the visible and external Government of the Catholick Church, and as it hath been, so if there were occasion for it, may it still be made appear to have been the very notion, that all the World (except those who have submitted to the Usurpation of *Rome*) ever had, and still have of it to this day. Now the Laws and Rules by which this Government is administred, are to be found in the Holy Scriptures, in the Usages and Customs of the Primitive Church, and in the Canons and Constitutions of the four first General Councils.

But if by Government, we understand the Government of particular Churches, then is it lodged in the Pastours and Governours of those Churches, and is to be administred by them according to such Laws and Rules as are agreeable to those of the Catholick Church. And in this case, it can have no influence from one National Church to another; for, as such, they are equal; and Equals have no power over one another. But whosoever is a Member of any such Church, and refuseth all due obedience to the Pastours and Governours thereof, doth thereby contract the guilt of Schism.

Now

*Episcopatus unus est, cujus à singulis in solidum pars tenetur.*

*Cypr. de Unitate Ecclesie Edit. Oxon. p. 108.*

Now whether the Church of *England*, or the Church of *Rome*, by the violation of all these Bonds of Communion, have disturbed the Peace of the Christian Church, broken the Unity of the Universal, and of all particular Churches, and thereby incurred the guilt of Schism; you may take a prospect in this short parallel which I shall now lay before you.

1. As for Faith considered as a Bond of Communion. What the Church of *England* believes, and what she is ready and willing to comply with, I have told you in the 6th Sect. But the Church of *Rome* not contented therewith, added to the sacred Canon some Apocryphal Books, which were never before received either into the Jewish or Christian Canon. And as if the revealed Will of God were an imperfect Rule, she undertakes to supply the defects of it, by groundless Traditions. She makes new Creeds (witness the *Trent* Creed) and that both without the consent of the present, and against the Doctrine and Practice of ancient Churches. Now which of these hath violated this Bond of Communion, Judge ye.

2. As for Worship considered as a Bond of Communion, I have given you our Sentiments of it, and told you wherein it consists in the 7th Sect. Now how far the Church of *Rome* hath corrupted that pure Worship of God, both by her subtractions and additions, I shall briefly acquaint you. As for Prayer it must be performed in publick in an unknown tongue, which the People understand not. So that they must not know what they pray for, and consequently cannot with any true devotion say, *Amen*. It must be offered to Saints and Angels, and not immediately to God, who glories to be styled a God hearing Prayers: and this we take to be an Act of Religious Worship due to the Creatour only, but by them paid to Creatures. As for the reading of Holy Scriptures, if any portion of them be read in publick, it must be in *Latin*, a Language not understood by the People, and therefore impossible for them to be instructed by it. It is true indeed they sometimes interpret some portion of Scripture, by preaching in the Vulgar language; but then the People must take all they say upon trust, they must not without special leave be allowed the Bible in their own Language, no not in private, lest with the Noble *Bereans*, they should examine whether those things be so or no. As for the Sacraments, they have added five that were never instituted by Christ, and taken away half of one



of those, which they cannot but own was of his Institution ; *i. e.* they deprive the Laity of the Cup in the Lord's Supper ; besides those many Superstitions which they have intermix'd, and therewith corrupted the pure and primitive Worship of God. Now let any indifferent Person judge, whether they or we have violated this Bond of Communion, and consequently which of us may be charged with Schism.

3 As for Government considered as a Bond of Communion. What our thoughts are of it, you may see in the beginning of this Sect. Now how far the Church of *Rome* doth differ, not only from us, but from the Catholick Church both ancient and modern, and from all other particular Churches in this point, will appear, if we consider : That she usurps a Dominion condemned as Antichristian by one of their own Popes, disowned by the whole Church at that time, and which we at present cannot own without betraying the Liberty of the Church. That by virtue of this Usurped Power she imposeth unreasonable and unlawfull conditions of Communion, and for non-compliance therewith excommunicates not only the Church of *England*, but, as some will tell you, three parts of the Christian World besides. Now if the Church of *Rome* by setting up and exercising this Exorbitant Power, hath broken this Bond of Communion, then who is chargeable with the Schism, judge ye.

## S E C T. IX.

### IV. *Schism is a voluntary and causeless Separation from the Communion of a Christian Church.*

**T**Hese are the two conditions of Schism, it must be voluntary and causeless ; and from these two conditions it receives its greatest aggravation, and becomes a sin of the deepest dye and greatest guilt.

#### 1. *It must be a Voluntary Separation.*

I call it Voluntary, to distinguish sin from punishment, Schism from excommunication ; for though by the latter a man be cast out of the Church, and made no member thereof ; yet strictly speaking, he is thereby separated from the Church, and doth not separate himself. 'Tis true that every  
sin

sin is a voluntary act in the sinner, but doth that excuse him? or rather doth it not aggravate his guilt? If a man be separated from the communion of the Church by some pressing necessity, this may be his misfortune and not his fault: Or if a man be under a constraint, and have a force put upon him; if he be frighted with threats and menaces, or wheedled with promises and allurements; if his fears and hopes, those two prevalent passions in man, be raised to that height, as to darken his understanding, and overpower his will; these circumstances may extenuate though they cannot altogether excuse his guilt. But when a man doeth an evil action not by chance, but of choice; not by force, but by inclination; not rashly and inconsiderately, but deliberately and advisedly; this makes his sin to be exceeding sinfull. For thereby the Schismatick puts himself out of the ordinary way and means of salvation, divideth the body of Christ, despiseth and condemneth the Church of God, and breaketh the bond of peace, which ought to be kept intire and inviolate. And therefore do I make this a Condition of Schism, because if we can suppose a Separation from the communion of the Church to be involuntary, it will not deserve that name.

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## S E C T. X.

### II. *It must be a Causeless Separation, &c.*

**T**HAT Schism in it self is a great and grievous sin, and in its consequences extremely mischievous to the Church of God, and to the Schismatick himself, is agreed on all hands. But how much greater must the sin needs be when thereby all this guilt is contracted, and all this mischief done without any cause. *i. e.* without any sufficient cause.

Now a Separation may be considered either as it relates to the Catholick, or Particular Churches. And then a Separation from the Catholick Church taken in the most comprehensive sense, is not Schism but Apostasie, and it will be impossible for any man to find a sufficient reason for that.

But if it be considered as a separation from the communion of some particular Church, then it is implied that possibly there may be such cause given, as may justify the Separation; and

and if so, then the guilt of Schism will lie at the door of that Church which gives such cause, and not at his or theirs who separate therefrom. Now I have already told you, that I know no cause which can justify such a Separation, save onely this, when a Church makes the terms of her Communion such as cannot be complied withall without sin. And in this case methinks it is very plain, That it cannot be sin to separate, when it is sin to communicate; for no Laws of Men can abrogate or dissolve the obligation of the expresse Laws of God. But if there be no such cause, then to break communion with any Christian Church, upon any other account, will amount to a Causeless Separation, and consequently incur the guilt of Schism.

If therefore the Church of *England* ever did, or now doth forsake the communion of the *One Holy Catholick and Apostolick Church*; or if she ever did, or now doth voluntarily and causelessly break communion with any particular Christian Church, then may there be some colour to charge her with the sin of Schism; but if none of all this can be made appear against her, then ought she to be acquitted of that charge. Now whether any such thing can be made out against her, or whether the whole charge will not fall heavy upon the Church of *Rome*, will appear in the sequel of this Discourse.

## S E C T. XI.

*V. Schism is a Separation from the Communion of that Church of which we are Members.*

THIS is the last part of our Definition, and I add these words (of which we are Members) because Schism imports a Division of some united and well compacted Body, or a making two of that which before was but one. On this score is it, that we cannot charge *Turks, Pagans and Jews* with Schism, because they never were of the Christian Church, nor joyned with her in any Religious Society. And here the Church will be at a great loss how to fix the guilt of Schism upon the Church of *England*, for if we neither are nor ever of right ought to have been under the Government of that Church, then hath she no Jurisdiction over us, nor do we owe her any subjection and obedience, and consequently cannot be guilty of Schism towards



wards her, nor hath she any power to censure us for it. We own her to be a Sister-Church, and a true, though unsound Member of the Catholick Church, and so far as she holds the Catholick Faith and Worship, we are ready and willing to hold Communion with her. But we cannot submit to her Usurpations, nor communicate with her in those Errours, Abuses, Superstitions, Additions, Subtractions and Alterations, by which she hath so grossly corrupted the pure and primitive Faith and Worship of God's Church.

## S E C T. XII.

### *The Church of England acquitted from the Scandal of Schism.*

**I**F this Definition of Schism be allowed, (as I see no cause, why they should disown it) and not applicable to the Church of *England*, then is she unjustly charged with the guilt of Schism by the Church of *Rome*. Now whether it be applicable to the Church of *England* will appear, by taking a review of the several parts of it.

1. Schism is a Separation, *i. e.* a breach of Unity, or a dividing of some well compacted Body. And here we are charged for breaking the Unity, and dividing the Body of the *Roman* Catholick Church, as they call it. To which I answer, if that Church were truly Catholick either in respect of place or Doctrine, this charge would lie heavy upon us; but being neither, we shall be able with less difficulty to answer this Objection. It must be acknowledged that the Church of *Rome*, at the time of the Reformation, and some long time before that had usurped a certain Power and Dominion over us; and had exerted the same in such extravagant impositions as at last became too heavy for us to bear. That Church had indeed by a long custom gained such an ascendent over our Fore-fathers, that she had enslaved their Judgments, and obtruded what she pleased upon them; she had unawares led them into many Errours in Doctrine, many Superstitions in Worship, and almost swallowed up their Liberty in Point of Government. At length it pleased God to open the Eyes of our Fore-fathers, to see the slavery and bondage they were in, and how far they were gone from the Unity of the Catholick Church, both in Faith, in Worship,  
and

and in Government. To retrieve themselves, many Efforts were made, and great Endeavours used for a Reformation. But none of those prevailing, they at last bethought themselves of casting off the *Roman* yoke, which by the assistance of the Civil Authority, not in tumultuary, but in a regular way was effected; and when that was done, then upon mature deliberation they reform those other abuses which were crept in among them. Whether this broke Catholick Unity or no, let the World judge.

If this be a Schism, we must own our selves guilty of it, but we see no reason to own it to be so yet, for in all this we have done nothing but what we are able to justify before all the World. For even our Adversaries themselves will not deny, but that a National Church hath power in it self to reform abuses within it self. But it may be they will tell us, that we are not a Church, but a faction, or party made up of Schismatics and Hereticks broke loose from the Church. If this were true, we should have little to say for our selves, but a bare accusation is no proof. They may do well therefore to recollect themselves, and consider, that before *Austin* the Monk set his Foot in *England*, there was a Christian Church settled here under lawfull Governours; which Church opposed the proceeding of that proud Monk, and denied obedience to the See of *Rome*, for which they severely suffered. If notwithstanding all this, our Adversaries shall, as they frequently do, revive that old thred-bare question, so often baffled; Where was your Church before the Reformation? Our answer is ready, it was where it is, the same for substance now, that it was then; It is indeed reformed and repaired, but not made new; There is not one stone of a new foundation laid by us, the old Walls stand still, only the overcasting of those ancient stones with the untempered Mortar of new inventions displeased us, and that we washed off. What their own *Durandus* saith of material Churches, is very applicable to the Spiritual. If the wall be decayed not at once, but successively; it is judged still the same Church; and (upon reparation) not to be reconsecrated, but only reconciled. If therefore our Church be the same for substance now, that it was before the Reformation, then it is plain that by our Reformation we made no Separation from the Church; we only laid aside the corruptions, *i. e.* those unsound and unwholsome additions,

*Durand. Ration. l. 1.*

additions, which the Church of *Rome* had made to the ancient Structure of Christ's Religion; and when those were removed, the Church which was by them obscured, appeared again in her primitive Lustre and Beauty. Now if the Church be the same still, it will necessarily follow, that we who are of that Church do now hold the same Communion in all the Substantials and Essentials of Religion with all other Christian Churches, that we did before. For as to all the Essentials of a Church we hold the same Faith, the same Worship, and the same Government now, that we did before the Reformation; and which now is, and always hath been owned by the Catholick Church in all Ages. And if so, then can we not possibly be guilty of any Schismatical Separation.

2. Schism is a Separation from a Christian Church, *i. e.* from such a Society between which and us there is or ought to be a Religious Union and Conjunction. That we cannot upon that score be justly charged with any Schismatical Separation, either from the Catholick, or any particular Christian Church, I hope is sufficiently made out in the 4<sup>th</sup>. Sect. of this Discourse, to which I refer the Reader, being unwilling either to give him or my self an unnecessary trouble.

3. Schism is a Separation from the Communion of a Christian Church, in Faith, Worship and Government, considered as Bonds of Communion. And here we are roundly charged by the Church of *Rome*, with a Schismatical Separation from her, and a manifest breach of all these great Bonds of Communion. But having in the beginning of this Sect. I hope, sufficiently vindicated the Church of *England* from any Schismatical Separation from the Catholick or any other Christian Church, in her Reformation; and cleared her innocence as to the breach of any of these great Bonds of Communion, in the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup>, Sections, I shall not need to say any more of it here. There is only one thing which as yet I have taken no notice of, and with which they often twit us, *viz.* The Derivation of our Orders from them.

Mr. *Harding* in his answer to Bishop *Jewel's* Apology doth mightily triumph in this, telling us, That a Church cannot subsist without lawfull Pastours and Governours, that there can be none such without lawfull Ordination by imposition of hands; that we neither have nor ever had any such but from the Church of *Rome*; that those who received that power

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from



from her, becoming Schismaticks and Hereticks by their Separation from her, forfeited that power, and could not convey it to others ; that therefore we have now no such thing as lawfull Priests and Bishops among us, without which we cannot be a Church ; that herein we have broken the great Bond of Communion, *viz.* Government, by departing from that Church from which ours had its Being ; and therefore cannot be excused from the sin of Schism. To this B. *Jewel* hath given a long, learned and full answer, to which I shall refer the Reader. He may find it in the second part of the defence of the Apology of the Church of *England*, Chap. 5. Division 1. But to shew you in how empty and insignificant a show this mighty triumph ends, I shall here offer some few things to consideration

1. That the conferring of Orders giveth no Power or Jurisdiction to him or them by whom they are conferred, over him or them on whom they are conferred. For, do we not know, that the Bishop of *Rome* is always consecrated by the Bishop of *Hestia*, and yet I hope they will not say that the Bishop of *Hestia* is therefore above the Bishop of *Rome*.

2. Let it be granted that we derive our Orders from the Church of *Rome*, (not as from the Fountain or Original of Orders, but as from the conduct or means of conveyance) I would ask this question, do they believe their Orders to be good and valid, or not? If not, why do they presume to exercise those high and holy Functions to which they are admitted thereby? If they do, then our Orders must be good and valid too, and we have as good right as they have to that Succession which they so much boast of

3. That the Bishops and Pastours of the Church of *England* are true and rightfull Successours to those that have been before them, being elected, consecrated, confirmed and admitted in as an effectual a manner as they were. If their Predecessours were deceived in any thing, they succeed them in Place, but not in Errour. For though they were indeed their Predecessours in Office, yet were they not the Rulers and Standards of their Faith. And it cannot be denied but that a Succession in Faith and Doctrine, is far more considerable than a Succession of Persons, and that (God be thanked) we are able to make good from the pure and uncorrupted Fountain. In Doctrine therefore we succeed the Church of *Rome*, as the Day succeedeth

succeedeth the Night, as the Light succeedeth Darkness, and as Truth succeedeth Errour.

4. That those Bishops and Pastours who have once been duly elected, consecrated, confirmed and admitted in and to those sacred Functions, do not by departing from the Errours and Superstitions of any other Church, (though it be that from which they received their Orders) lose the power that was thereby committed to them, but are still in a capacity to convey the same unto others.

5. That the Bishops and Pastours of the Church of *England* being legally possessed of, having duly exerted, and constantly and regularly exercised this power; the Orders conferred by them by virtue thereof, are to all intents and purposes good and valid, and consequently our Church cannot be said to want true and lawfull Pastours and Governours.

6. That though the Church of *England*, in her Reformation, have cast off the Usurpations, and laid aside the corruptions of the Church of *Rome*, yet hath she not thereby broken any Bond of Communion with the Christian Church; and therefore cannot justly be charged with the guilt of Schism. For whilst she holds fast those three great Bonds of Communion, *viz.* Faith, Worship, and Government, in all the substantial and essential Parts thereof, the guilt of that horrid Schism, which hath so much bruised and wounded, rent and torn the Church of God, can never be laid at her door.

These things I thought good to offer to consideration, and when they are seriously and deliberately weighed, I do not doubt, but that the ingenuous Reader will so well improve them, as to satisfy himself and others, that all this mighty triumph is no more than a vain and empty show.

4. Schism is a voluntary and causeless Separation from the Communion of a Christian Church, *i. e.* When men have full liberty to make their own choice, having no force nor constraint put upon their inclinations; nor any cause or occasion given to justify their Separation; then may they be truly said to act voluntarily and without cause. And if this be our case, we must confess our selves guilty of Schism, but if not, then are we unjustly charged with it.

That our recession from the Church of *Rome*, was not a voluntary act in us, but a necessity upon us, occasioned by force and violence, constraint and compulsion, is plain and evident.

We did not attempt a Separation, but only desire a Reformation; that so we might walk together in the House of God as friends; If they would have hearkned to us, and removed those errors and abuses, those Superstitions and corruptions, that tyranny and usurpation, which they had introduced into the Faith, Worship and Government of Christ's Church, we had still peaceably continued in Communion with them. But so far were they from hearkning to these our just desires, that instead thereof, we were menaced with fire and fagot, with imprisonment, with confiscation of our Estates, with all kind of sufferings, and even death it self, if we refused to comply with their Corruptions and innovations. And therefore we may truly say with the Learned *Causaubon*,  
*Causaub. ad* *Non fugimus sed fugamur*, We did not run away  
*Peron.* from them, but were driven away by them.

But yet notwithstanding all this force and violence, if we had not sufficient cause to justify our recession, we must still be criminal; for we are of opinion with *Dionysius*  
*Euseb. l. 6.* *Alex.* in his Epistle to *Novatus*, That any thing  
*c. 44.* must rather be born, than that we should rend asunder the Church of God. But alas we had too great cause for what we did; The Church of *Rome* had corrupted the Faith of God's Church with her unwarrantable additions and alterations; The primitive beauty and purity of God's Worship she had defaced with Superstitions: That goodly and well compacted structure of Government which had been erected and established in the Church of God, she had quite demolished; and instead thereof had erected an unheard of tyrannical Government unknown to the Primitive Church, and condemned by all other Churches, ever since it appeared in the World. In a word, she had made the terms of her Communion such, as could not be complied with without sin; and when it is sin to communicate, it cannot be sin to separate.

Thus much I hope may suffice, to satisfy any indifferent and unprejudic'd Reader, that the recession of the Church of *England*, from that of *Rome* in her Reformation, was neither owing to a dividing humour, nor without just cause. And therefore she is unjustly charged with the guilt of Schism by the Church of *Rome* upon that account.

5. Schism is a voluntary and causeless Separation from the Commu-



Communion of a Christian Church of which we are Members, *i. e.* which hath a Jurisdiction over us, and to which we owe Subjection and Obedience. Schism imports a breach of Unity, a dividing of that Body which before was but one; it implies the casting off of a lawfull Jurisdiction, to which we were obliged to yield Subjection and Obedience. Now if we neither are, nor ever were of right Subjects of that Church; if we neither are, nor ever were such parts of that Body as are to depend upon the Head of it, then can we not justly be charged with breaking the Unity of that Church, or dividing of that Body, because that Church, or that Body doth still remain the same it was notwithstanding our reccession therefrom. And if it neither hath, nor ever had any lawfull Jurisdiction over us, then we neither do, nor ever did owe any subjection or obedience thereunto; and therefore cannot without great injustice be charged with a Schismatical Separation therefrom.

To prove this Negative, would require a much longer Discourse than is now designed; and therefore at present I shall only say, that this we insist upon. That the Church of *England* neither is, nor ever was by any divine Authority bound to be in obedience to the Church of *Rome*. And whenever they please to make their claim, we are ready to defend ourselves against it. In the mean time, till they make this good, they have no reason to brand us, (as hitherto they have unjustly done) with the odious Names of Schismatics and Hereticks.

Thus have I taken a review of the several parts of the Definition, which (if it be allowed) will fairly acquit the Church of *England* from the guilt of Schism. And now let us see, whether the Church of *Rome* can so well discharge her self of it.

### S E C T. XIII.

*The Church of Rome guilty of that Schism, with which they charge the Church of England.*

**I**T is a rule generally allowed, that the Cause makes the Schism. If the Church gives cause of Separation, there is the Schism; if not, the cause of Schism is in the Separatist. So that

that where the cause is found, there the charge of Schism resteth. If therefore the Church of *Rome* hath given just cause of Separation from her, then is she causally guilty of that Schism; and I am afraid will hardly be able to acquit her self from being so, of almost all other Schisms in the Church.

*Cass. de Offic. boni viri &c.* Their ingenuous *Cassander* confesseth, that the *Roman* Church is not a little changed from her ancient beauty and brightness, and that she is deformed with many diseases, and vicious distempers. And being thus sick, *St. Bernhard* undertakes to be her

*Bernh. de vita solit.* Physician, and prescribes her a Diet, which he tells us must be profitable though unpleasing; i. e.

she ought to be reprov'd, and a Reformation required. And if thereupon an offence be taken, the same Saint

*Bernh. ad Hug. de Sancto vict. Epist. 77.* *Bernhard* shall acquaint you where the scandal will rest, When faults are taxed, and scandal grows thereupon. He is the cause of the scan-

dal, who did that which was worthy to be reprov'd, not he that reprov'd the ill doer. And that the Church of *Rome* hath given occasion both to the reproof and scandal, let their own President in the Council of *Trent* inform you.

*Orat. pref. Concil. Trident. Sess. II.* Who saith, That the *Depravation and Corruption of Discipline and Manners in the Church of Rome, was in a great measure the Cause and Original of all those Schisms and Heresies, which then troubled the Church.*

But that it may appear that I have a desire to deal fairly and friendly with them, I shall here present them with a Copy of their Charge, and give them time to plead to it. The Charge was long since drawn up by two great men of our Church, viz. *Bishop Hall*, and *Bishop Bramhal*, and never yet pleaded to that I know, much less cleared.

*Bishop Hall* in a little Book intituled *The Old Religion*, dedicated to his Diocese of *Exeter*, chap. 4. lays down their Charge in these five particulars.

1. *Nothing can be more plain, than that the Roman is a particular Church, as the Fathers of Basil well distinguish it, not the Universal; though we take in the Churches of her subordination or correspondence. This truth we might make good by authority, if our very senses did not save us the labour.*

2. *No particular Church (to say nothing of the Universal since the Apostolick times) can have power to make a fundamental point of*

*of Faith; It may explain or declare, it cannot create Articles.*

*3. Onely an Errour against a point of Faith, is Heresie.*

*4. Those Points wherein we differ from Romanists are they, which only the Church of Rome hath made fundamental, and of Faith.*

*5. The Reformed, therefore being by that Church illegally condemned for those Points, are not Hereticks.*

This I take to be a fair discharge for the Church of England from that foul aspersion which hath been cast upon her by the Church of Rome. But Bishop Bramhal chargeth them more home, and particularly in five Articles more, and lays the sin at their door.

*1. The Church of Rome usurps an higher place and power in the Body Ecclesiastical, than of right is due unto her.*

*2. She separateth, both by her Doctrines and Censures, three parts of the Christian World from her Communion, and as much as in her lies, from the Communion of Christ.*

*3. She rebelleth against general Councils.*

*4. She breaks, or takes away all the lines of Apostolical Succession except her own; and appropriates all Original Jurisdiction to her self.*

*5. She challenges a temporal power over Princes, either directly or indirectly; which draws Sedition and Rebellion after it, and is no small aggravation of their Schism.*

These are the things we charge them with; if they can truly plead not guilty thereunto, then are we criminal; But if they cannot, if these things be really true, then are they causally guilty of that Schism with which they would charge us; and the whole weight with all the dreadfull consequences thereof will lie at their doors, and be an heavy burthen upon them.

## S E C T. XIV.

### *The Conclusion.*

**T**Hat there is, and for a long time hath been a great and grievous Schism in the Church, and that those who have been guilty of it, have miserably rent and torn, and even eaten out the Bowels of their common Mother, What considering



ring Person can be ignorant? and who can know it without tears of pity, and prayers to God for the restoration of the Church's Peace and Unity? This would much better become us, than disputing about it; and this, I declare, should have been my Province, had not the daily and loud Clamours of the guilty Parry so unjustly assaulted the Church of *England*, and forced me from my Privacy, to undertake this necessary and just Defence of my dear Mother.

It hath for a long time been matter of debate, and a ball of contention, where the cause of the Schism was to be found: The Church of *Rome* with great confidence and assurance, hath laid it at the door of the Church of *England*; and that Church upon better grounds, hath charged the Church of *Rome* with it: I pray God open both their and our Eyes, that we may all see and know the things that belong unto our Peace; that laying aside all rancour and animosity, we may at last joyn hearts and hands to promote Truth and Holiness, and study nothing more than to *keep the Unity of the Spirit in the Bond of Peace*.

For my own part, I have so great an abhorrence for the sin of Schism, that I do seriously profess, if I were convinced, that the Church of *England* were guilty of the Schism, I would rather chuse to suffer any thing elsewhere, than continue in it; but, God be thanked, I am otherwise perswaded, and so well satisfied therein, that as I have lived, so I hope I shall die in the Communion of that Church.

But alas! Perfect Peace and Unity are too great Blessings to be hoped for in this sinfull World; they may be Objects of our Prayers, but hardly of our Hopes. However if we are what we pretend to be, *i. e.* humble and obedient Christians, it would well become us, in our several Stations, to observe the Apostle's Rule, which bids us, *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord*, Heb. 12. v. 14. Now the God of Peace, who brought again from the Dead our Lord Jesus, the great Shepherd of the Sheep, through the Bloud of the Everlasting Covenant, make us all perfect in all good Works, to doe his Will, working in us that which is pleasant in his sight, through Jesus Christ, to whom be praise for ever and ever. Amen. Heb. 13. v. 20, 21.

IMPRIMATUR

JOHN W. B. BROWN